

The Classical Outlook

CONTINUING LATIN NOTES

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VERBAL MAGIC IN NEW YEAR'S GREETINGS

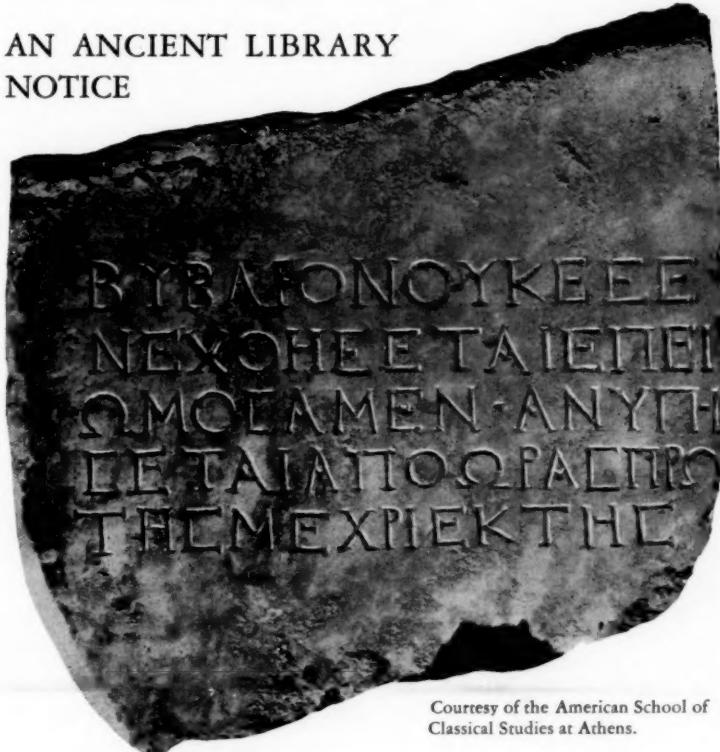
By EUGENE S. McCARTNEY
University of Michigan

IN THE MIDST of a fascinating record of Roman superstitions and customs Pliny the Elder asks (*Nat. Hist.*, xxviii, 22), "Cur enim primum anni incipientis diem precationibus invicem faustum ominamur?" Ovid puts a similar question to Janus (*Fasti*, i, 175): "At cur laeta tuis dicuntur verba Kalendis?" Janus replies, "Omina principiis inesse solent." From this point of view New Year's wishes are to be classed with the desire to begin under good auspices a city, a consulate, a book, a voyage, a war, a marriage, or anything else equally perilous. Whether or not we are superstitious we like to "get off with the right foot first." Only a person already involved in trouble would think of saying "Things bad begun make strong themselves by ill" (*Macbeth*, III, ii, 55). "The beginning is half of the whole" was a common Greek maxim (cf. Horace, *Epist.* i, 2, 40: "Dimidium facti qui coepit habet"), and similar ones abound in books on proverbs. Is it strange, then, that the ancients came to see a good omen in a good beginning? Was it not inevitable that they should do so?

No alert Roman boy could have passed the 'teen age without realizing the importance commonly attached to an auspicious start. It is emphasized in the story of the founding of Rome, and Pliny assuredly knew it, but perhaps he thought there was some less obvious reason for the greetings. A number of our own polite conventions had rational origins in the remote past, and Roman New Year's wishes likewise have a history, as modern scholars are well aware. I believe, however, that one can get a better and broader conception of the way greetings were originally supposed to function if one understands that they are merely a single aspect of lore of the spoken word. In this note I am including a number of examples of word behavior in modern folk belief because things familiar help to remove the strangeness of things distant in both time and space.

When a word has escaped the barriers of the lips it goes on its mission and cannot be stopped. As Horace says (*Epist.*, i, 18, 71), "Et semel emissum volat irrevocabile verbum." In the *Ars Poetica*, 390, the same thought occurs: "Nescit vox missa reverti." A vivid though some-

AN ANCIENT LIBRARY NOTICE



Courtesy of the American School of Classical Studies at Athens.

In the 1935 season of his excavations in the Agora of ancient Athens, Professor T. Leslie Shear discovered this inscription near the library of Trajan. Professor Shear translates it as follows: "No book shall be taken out, since we have sworn it. It will be open from the first hour until the sixth." Apparently ancient librarians, too, had their troubles with careless readers!

what inelegant expression of this idea may be found in the *Atlantic Monthly* (140 [1927], 331). Urged to take back the word "damned," one of the characters in the tale replies: "How kin I? I spit that word out so hard it's nigh half a mile down the skidways of the past by now."

The word *fatum* (from *for*, *fari*, "to speak") signifies that which is spoken under circumstances which invest it with both eventuality and finality. "To Virgil . . . it seems to have implied primarily the notion of the 'spoken word' of divine beings and in particular of Iuppiter, which was the expression of his will and so of the destiny of mankind" (Cyril Bailey, *Religion in Virgil*, p. 205). That which is fated must come to pass. "Fatum fulmine mutari non potest" (Seneca, *Nat. Quaest.*, ii, 34, 4).

There are circumstances under which to pronounce words is to necessitate carrying them out. According to Livy (v. 15,

10), the things which were chanted by an old seer under divine inspiration could not be unsaid or withdrawn. It would almost seem that prophecies and oracles effect their own fulfillment.

A fisherman who swore in a dream that he would never again "set foot" in the sea took it for granted on awakening that he had to abide by his oath (Theocritus, xxi, 59-61). Some American Negroes believe that telling a bad dream before breakfast will cause it to come true (Julia Peterkin, *Black April*, p. 84).

Making a vow imposed a stern obligation of fulfillment. While being buffeted by a storm during his return voyage from Troy, Idomeneus vowed that, in return for salvation, he would sacrifice whatever first chanced to meet him. His son satisfied the condition, but it is not certain whether Idomeneus actually carried out his solemn promise or merely wished to (Servius on *Aeneid*, iii, 121; xi, 264).

There is a remarkable parallel to this motif in the folk tales collected by the Grimm brothers, *Kinder- und Hausmärchen*, which provides excellent illustrations of the naive, implicit belief in the efficacy of the spoken word. In the story "Das singende, springende Löweneckerchen," a lion forces a man to promise to give it whatever he meets first on returning home. When he enters his house he is overwhelmed as his youngest daughter runs to greet him. On learning the reason for his sadness she says to him without the slightest hesitation: "Liebster Vater, was Ihr versprochen habt muss auch gehalten werden."

A less tragic vow may be found in *Kenilworth* (Chap. XXIV), by Sir Walter Scott. A mercer who expostulates with Wayland Smith for having taken his palfrey finds himself confronted with a superstition: "But the vow is passed and registered; and all I can do for thee is to leave the horse at Donnington in the nearest hostelry." A few lines farther on Smith reasserts his inability to make immediate restitution: "But vows must have their course."

Even the most rash agreements must be observed. Zeus could not unsay his promise to Semele ("neque ille non iurasse potest," Ovid, *Met.*, iii, 296-297), nor could Phoebus Apollo refuse to keep the one he gave to Phaethon (*ibid.*, ii, 51-52). Swearing by the Styx made an oath especially sacred to the gods (*ibid.*, ii, 45-46, 101; Vergil, *Aeneid*, vi, 323-324), but in folk psychology the mere uttering of a promise may shackle one just as tightly. In Bayard Taylor's *The Story of Kennett* (Chap. XXVIII), Mary Potter "bound" herself not to reveal the name of her child's father. She expected release in a month or two, but on failing to get it she kept her secret more than twenty-five years, amid gossip and hardships, rather than break her word. In Tennyson's poem "Enoch Arden," a wife is held not less firmly by her plighted word. Long after it seemed clear that her husband was dead Annie weeping put off a devoted suitor with the simple agonizing plea: "I am bound."

Among the things most feared in antiquity were curses. They might even descend from father to son, as did the curse of the dying Myrtilus, which plagued the house of Pelops (scholia on Euripides, *Orestes*, 990). The finding of curses written on leaden tablets secreted within a house aroused the utmost alarm (Tacitus, *Ann.*, ii, 69). In the words of Pliny the Elder (*Nat. Hist.*, xxviii, 19), "defigi quidem diris precatiōnibus nemo non metuit."

Ancient maledictions against families have a modern parallel in that of a deeply wronged woman against the house of Moy, in Scott's ballad "The Curse of Moy" (stanzas L-LI). Other examples of the

blighting effect of words may be found in Wordsworth's "Heart-Leap Well" and "Goody Blake and Harry Gill." In recent years the death of anybody connected with the opening of the tomb of King Tutankh-Amen has been ascribed to a curse. We are told by Margaret Mitchell, in *Gone With the Wind* (Chap. XXI), that "Curses come home to roost" (cf. Scott, *Old Mortality*, p. 404 in the Everyman's Library edition, and also Plutarch, *Cras-sus*, xvi, 5-6).

Curses are really evil wishes, but wishes may likewise get beyond control and speed on their way just as irrevocably as curses and oaths. When Semele besought Zeus

may add the indiscreet ones of Midas (Ovid, *Met.*, xi, 102-105) and Theseus (Cicero, *De Off.*, iii, 94).

As a rule, catastrophes follow the uttering of wishes recorded in the *Kinder- und Hausmärchen* of the Grimm brothers. In one tale, "Die Rabe," an impatient queen brings a calamity upon her child: "Ich wollte du wärst eine Rabe und flögst fort, so hätt' ich Ruhe." Kaum hatte sie das Wort gesagt, so war das Kind in eine Rabe verwandelt und flog von ihrem Arm zum Fenster hinaus." And "Die sieben Raben" tells how an angry father lost all his children in similar fashion: "Ich wollte dass die Jungen alle zu Raben würden." Kaum war das Wort ausgeredet, so hörte er ein Geschwirr über seinem Haupt in der Luft, blickte in die Höhe und sah sieben kohlschwarze Raben auf und davon fliegen."

We have a superstition which warns us to be careful lest our childhood wishes come true to plague us in our old age. As Shakespeare puts it (*Lucrece*, 867), "The sweets we wish for turne to lothed sows."

In folklore the emphasis is on the evil rather than the good accomplished by the spoken word, not only because it results in more dramatic stories, but also because of a natural proneness of superstitious people to be fearful of the future rather than to expect happiness. There have always been more signs of war and death than of peace and felicity.

There is much current lore of wishing, generally without unhappy associations. We hear of wishing caps, wishing wells, and wishing gates (cf. Wordsworth's "The Wishing-Gate"). We have the familiar wishbone superstition, and we link our little fingers in order to make wishes. We also make wishes when we meet a load of hay, or hammer into something a nail that we have found, or see the new moon over the left shoulder. In his version of *Pinocchio* Walt Disney employs a common superstition:

"Star light, star bright—
First star I've seen tonight.
I wish I may — I wish I might—
Have the wish I wish tonight."

The very intensity of a wish may secure the desired results. "What you eagerly wish for will be likely to meet you" (*Encyclopaedia of Superstitions, Folklore, and the Occult Sciences*, III 1444). There is a Welsh belief that "one has only to wish for a thing with sufficient energy, to get it" (*ibid.*).

We know that in antiquity chance utterances and words spoken under certain circumstances were regarded as ominous. According to Cicero (*De Div.*, i, 102), the ancestors of the Romans of his day thought that such ominous words exercised some power (*valere censebant*), presumably some inherent power, that made things come to pass. He mentions expressly the wishes uttered at the beginning of undertakings: "Quae maiores

AN ECHO OF HORACE

ODES, II, 3

By ALBERTA ROBISON
Los Angeles, Cal.

REMEMBER, Delliūs, in seasons bad
And seasons blessed by rich
prosperity
To keep a peaceful mind, not
deeply sad
When winds are adverse, nor too full of
glee
In fairer hours, but moderate and calm
Through all, for death stands ever at the
door
Ready to call. Let nature's kindly balm
And what you have of fortune's modest
store
Afford you pleasure. Love the gentle
shade
Of pine and poplar, the swift river's
flood,
The lovely rose that all too soon must
fade;
For beauty, and not wealth, is life's true
good;
And all alike are driven toward that shore
From which the traveller can return no
more.

to appear to her as he did to Hera (Ovid, *Met.*, iii, 293-298),

Volut deus ora loquentis
Opprimere. Exierat iam vox properata sub
auras.
Ingemuit, neque enim non haec optasse
neque ille
Non iurasse potest.

Only Phaethon himself could have arrested his wishes once they had been assented to, for his father thus expostulated with him: "Non est tua tuta voluntas" (Ovid, *Met.*, ii, 53); "Non est mortale quod optas" (56); "Nate, cave, dum resue sinit tua corrige vota" (89); "Sed tu sapientius opta" (102).

Since wishes that are tragic in their outcome make the best stories, those which appear in folk tales are generally unwise. To the wishes of Semele and Phaethon we

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nostri quia valere censebant idcirco omnibus rebus agendis quod bonum, faustum, felix, fortunatumque esset praefabantur . . ." His explanation would certainly apply to New Year's greetings.

In speaking of remedies Pliny (*Nat. Hist.*, xxviii, 10) says that it is very questionable "polleantur aliquid verba et incantamenta carminum," but his comment implies that numerous Romans did believe in the innate power of words. His use of *polleant* seems to make *valere* more meaningful in Cicero's sentence.

In folk philosophy words have a tendency to work automatically once they are put in motion. When sent on an errand they faithfully and resolutely carry out their orders. This explains why prophecies may contribute to their own realization and why people seek to avoid words of ill omen. The Greeks said that words were shadows of the things they represented, and they strove to find the *etymon* of words in order to acquire some special mastery of them. In the minds of the untutored among the ancients every word spoken under certain circumstances was potentially a word with a mission.

There has always existed under some conditions a naive, implicit belief in the inevitable and eventual fulfillment of words spoken. Prophecies, things fated, vows, solemn promises sworn by the Styx, curses, and ill-advised wishes have all come to pass. Why should not the spoken word have power to achieve blessings and good wishes? What other reason could there have been, originally, for uttering good wishes?

Naturally, since there are omens in the beginnings of things, good wishes are both appropriate and potent on New Year's Day. On this day, says Ovid (*Fasti*, i, 181-182),

Templa patent auresque deum, nec lingua
caducas
Concipit ulla preces, dictaque pondus
habent.

In conclusion it may be noted that in German folk belief good wishes are regarded as the most important of New

Year festivities, for they are not an empty form of politeness, but actually bring health and blessings to the person greeted (P. Sartori, *Sitte und Brauch*, III, 55).

• • •

IS LATIN DYING OUT?

TO PERSONS WHO state or assume that Latin is dying out, Professor Rollin H. Tanner of New York University suggests that teachers of Latin show the following figures from reports of the United States Commissioner of Education. Figures in the left-hand column denote years; those in the right-hand column represent the actual number of students studying Latin in the public high schools of the United States for the years given. If private schools had been included, the numbers in the right-hand column would have been much larger.

1890	70,411
1895	153,950
1900	262,767
1905	341,248
1910	362,548
1915	434,925
1922	593,086
1928	636,952
1934	725,142

Even in the high schools of New York City, which at present are suffering a loss in enrollment in foreign languages and in general enrollment as well, a recent report of the Board of Education, summarized in the *New York Times*, shows that Latin lost only 23 students this school year, as against a loss of 3662 in French, of 1276 in German, and of 387 in Italian; and that Greek lost only 4 students. In all, 20,167 public high school students in New York City today are studying Latin. This is more than are studying either German or Italian.

Teachers of Latin should never allow to pass unchallenged any statement to the effect that "Latin is dying out."

—L. B. L.

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Your students are invited to enter the annual verse-writing contest.

VOX MAGISTRI

This department is designed as a clearing-house of ideas for classroom teachers. Teachers of Latin and Greek are invited to send in any ideas, suggestions, or teaching devices which they have found to be helpful.

LATIN COMPOSITION

MISS ADELINE E. REEPING, of the Latrobe (Pa.) High School, is much interested in motivating the translation of English into Latin in her classes. Her students publish a Latin newspaper, and have in the past issued booklets of translations of popular songs and stories. She writes:

"This year, during Education Week, my Latin III-IV class translated into Latin the titles given out by the National Education Association to illustrate the thought for the individual days; for instance, the thought for Thursday — Conservation of Natural Resources, etc. One page of our newspaper, *Gens Togata*, was devoted to little pictures labeled in Latin, depicting the thought of Education Week and how it is celebrated at home, in the various professions, at play, and at school. For the December issue of our paper we translated into Latin stories of the Christmas customs of such countries as Sweden, England, Holland, Norway, Switzerland, and the United States."

RADIO TALKS

Teachers of Latin can often render real service to the community by giving interesting and informative talks over the radio. Rev. Lloyd R. Burns, S.J., of St. Ignatius High School, San Francisco, writes:

"On a recent stamp quiz program over a San Francisco station, KSFO, I gave a short talk on 'The Ancient Classics and Mythology as Portrayed on Stamps.' From reports, listeners seemed to find it quite interesting."

ANCIENT HISTORY IN THE NEWS

Lovers of the classics have found much in the news of the recent campaign in Greece to remind them of antiquity. The name of Durazzo (Dyrrachium) recalls the Roman Civil Wars; that of Epirus brings to mind not only innumerable Greek associations, but also a thought of Atticus and his villa. Salonika, Brindisi — even the Evzones, those modern "well-girt Achaeans" — stir old memories. In this connection Miss Grace G. Begle, of New York City, writes:

"Athens reported the other day that two Italian companies were so completely routed by the Greeks that they threw away their guns and equipment and fled. How that ode of Horace reappears! A young student of twenty-one, in Athens,

filled with notions of liberty, he was determined to strike a blow against despotism, against Caesarism. It was in 42 B.C. at Philippi, in Macedonia, not so far from the Albania of our news dispatch, that Horace also 'in headlong rout left his shield ingloriously behind'—

Tecum Philippos et celerem fugam
Sensi relicta non bene parmula
—(Od. II, vii, 9-10)

But we impute no cowardice to these Italian boys of contrary conviction, any more than to our 'non omnis moriar' poet, Horace."

HOW TO INCREASE INTEREST IN LATIN

Rev. S. M. Stephenson, of St. Joseph's College, Collegeville, Ind., writes:

"Nonnullis ante annis, in Classico Congressu Clevelandiae habito, censorie relatum est nonaginta ex centenis Americanarum scholarum Latinum studium repudiasse propter universam displicentiam et magistrorum et studiosorum. Minime autem hoc impedivit magistros zelo distinctos quominus varios notatu dignos impenderent labores alliciendi iuvenes ad hoc studium liberalissimum.

"Ipse miror et magni facio sudores et conatus laudabiles magistrorum ad Latinum studium assumptos, attamen omnia quae isti efficiunt solum condimentum esse potest summae rei, quae est ipsa Latina lingua. Nam non historia, non patria, non populus, neque eius vita, neque eius mores, neque eius religio, neque eius res gestae, sed lingua eius est sola res in qua haec enumerata omnia sunt deposita. Ideoque ad excitandam attentionem, quinimmo ad lucrandum animum et cor iuvenum, ostendere nos oportet rem summam, nempe ipsam linguam Latinam, quae vixit non in litteris inanimis, sed in voce viva.

"Est quidem communis conatus hominum linguis loqui variis; et si copia adest addiscendi, quisque ea utitur, quia hoc egregie auget cuiusvis hominis valorem. Hinc et Ennius plus quam duobus milibus annis ante elatus gloriabatur se tria corda habere, cum tribus linguis calleret, nempe Latina, Graeca, Osca.

"In collegiis Americanis, ubi linguam Latine docui Latinam, ipsa devenit praedilecta inter omnia studia, quia iam secundo semestri lingua Latina evasit lingua classis ad maximum iuvenum gaudium et emolumentum, ita ut ex sola memoria quadrigenitorum vocabulorum pensum examinationis plerumque sine ullo errore classice scribere valerent. Haec ergo est simplicissima et unica via efficiendi iuvenes studiosimos huius linguae."

"RECOMMENDATIONS FOR REVOLT"

Sister Marie Antoinette, of Marymount College, Salina, Kansas, sends in the following "Recommendations for Revolt":

1. I feel that much of the odium attached to the study of Latin can be removed by wise, enthusiastic, intelligent teachers who will have the courage to revolt against the purely utilitarian present-day standards of education. Life is more than money,

and true living connotes culture. Culture means the appreciation and love of the true, the noble, the beautiful in literature, science, and art. A rich source of this culture will be lost to our youth if the study of Latin continues to be devitalized by over-socialization.

2. Now that Latin is no longer required, good, sound courses should be given to students who actually elect Latin. Since the modern tendency toward a simplification of the Latin course has

valid objectives for the second and third years: A more thorough mastery and understanding of the principles of Latin syntax by application in the reading of Caesar and Cicero, and in the preparation of a small amount of Latin composition daily; and an appreciation of literature in classical form.

5. In the fourth year, I believe that the development of ability to translate with ease will result in appreciation of the poem as a literary masterpiece, in ability to render the meter with feeling, and in acquaintance with mythology.

6. Although I agree that the Latin classroom should be made attractive, and that it is well to solicit the interest of students to this end, I believe that activities tending in this direction should not consume valuable class time. I feel that in matters of this sort some Latin teachers have lost their sense of proportion.

7. In modern methodology, too much stress has been placed upon things secondary, to the detriment of things fundamental. Specifically,

a. The use of questions and answers formulated in Latin savors of a method useful in the teaching of modern languages, but not directly applicable to the teaching of Latin.

b. Too much time has been devoted to the study of derivatives. Although some attention to derivatives is helpful, it should come as a by-product of the real work in Latin.

c. The present popularity of the functional method is not based on scientific or scholarly standards.

Accordingly, I should like to recommend a return to essentials in the teaching of Latin.

MORE ON "XMAS"

Rev. Francis P. Donnelly, S.J., of Fordham University, writes:

"It might not be clear to readers of your fine note on 'Xmas' in the December issue that *missa* means 'mass' only in a derived sense. It is likely that *missa* means a dismissal as *collecta* (from which *collects*) meant a gathering. At the end of Mass the priest says, 'Ite, missa est—Go, this is the dismissal.' Another origin, more likely perhaps, ascribes *missa* to the dismissal of the catechumens, not baptized, who were not permitted to attend the Sacred Mysteries, and were dismissed. The change from *missa* to *mass*, of *i* to *a*, is strange. Some years ago I heard the absurd story that 'Xmas,' pronounced 'Exmas,' was due to the Jews, who did not wish to say 'Christ.' Your article will help to stop such a story."



A TESTIMONIAL

Not much was done in establishing points of contact between Latin and mathematics, except for discussions of terms derived from Latin, and a study of Roman numerals.

4. I believe that the following are

WHY STUDENTS CONTINUE THE STUDY OF LATIN

By BURTIS F. VAUGHAN, Jr.
Brewster Free Academy, Wolfeboro, N.H.

Note:—The in-service teacher, even in a small town, can often make a genuine contribution to modern educational knowledge by conducting a modest investigation of his own. Mr. Vaughan's paper is in the record of just such an investigation.

PURPOSE OF THE STUDY

IN ORDER to justify a study of the reasons why pupils continue their courses in high-school Latin, there must be certain well-founded objectives in the mind of the investigator. The present writer does not propose to outline a basis for the study of Latin in the secondary school; he did, however, seek to determine the reasons which motivated the majority of students in one community in their pursuit of the study of Latin.

SETTING OF THE STUDY

For the study a school was chosen (not the one in which the author is teaching), the enrollment of which did not exceed 850. The school is in a town of about 15,000 people, most of them of the middle class. In the town, enthusiasm for the "good things of life" runs high, and every effort is made to secure the best artists in every field to perform for the townspeople. The school offers a well-balanced curriculum and caters not only to college preparatory students but also to those who intend to go into business after graduation from high school. Out of the 850 students, 191 pursue the study of Latin.

To each Latin student in the school was given a questionnaire in which he was asked why he was continuing the study of Latin. (In the case of first-year Latin students, this implied a continuation beyond the thirteen weeks of exploratory Latin in the eighth grade.) In the questionnaire, thirteen possible reasons were listed for checking, and blank spaces were provided for the writing in of other reasons.

RESULTS OF THE STUDY

Sometimes answers proved to be unsatisfactory, because of immature reasoning or lack of time on the part of the student; but in the main the statements were found to be sincere and thoughtful.

The reasons given for continuing the study of Latin were:

1. *"I had to have it for college entrance."*

This reason was checked by 14 of the Latin I students, or 56%; by 49 of the Latin II students, or 55%; by 13 of the Latin III students, or 52%; by 6 of the Latin IV students, or 42%.

The percentage of students who give this reason in the first three years is high, because these students are studying Latin as a foreign language sequence for admission to college. The smaller percentage of fourth-year students who give this reason seems to indicate that most of them

are taking Latin beyond the required college sequence because they are interested in the subject.

Incidentally, the study showed that a large number of students are really not familiar with college requirements, and have false conceptions as to what is demanded of them for preparation for college. I am strongly of the opinion that more information should be given high-school students on college requirements than is now given in most schools.

2. *"I had to have it for graduation from high school."*

This reason was checked by 2 of the Latin I students, or 8%; by 30 of the Latin II students, or 33%; by 7 of the Latin III students, or 28%; by none of the Latin IV students.

That the greater number of students in Latin II should give this as a reason for continuing Latin is to be expected, for they are completing their foreign language sequence for graduation from high school.

The seven pupils in Latin III are obviously continuing their study of Latin in order to be relieved from some other requirement in the curriculum.

The fact that no one in Latin IV gave this as a reason serves to point out that most of them are continuing to study Latin merely because of their interest in the subject.

The low percentage of Latin I students can be explained on the ground that in this group most of them were upper-classmen, and had already completed requirements for graduation in some other language field.

3. *"My parents (or guardian) insisted."*

This reason was checked by 8 of the Latin I students, or 32%; by 17 of the Latin II students, or 18%; by 8 of the Latin III students, or 32%; and by but one of the Latin IV students.

Many parents realize the benefits to be derived from Latin study, and therefore insist that their children continue it. The lower percentage of Latin II students who give this reason can be explained by the fact that two years of a language must be pursued before credit for high school graduation or for college entrance is allowed.

4. *"My teachers (or principal) advised it."*

This reason was checked by 8 of the Latin I students, or 32%; by 17 of the Latin II students, or 18%; by 3 of the Latin III students, or 12%; and by none of the Latin IV students.

Most students are advised to begin Latin not only for a sequence, but also for certain advantages to be derived from a study of the language. This is shown in the comparatively high percentage of Latin I pupils who check this reason.

5. *"Some of my special friends were taking Latin."*

This reason was checked by but one of

the Latin I students; by 6 of the Latin II students, or 7%; by 3 of the Latin III students, or 12%; by none of the Latin IV students.

The percentages in the first and second years do not show any conclusive evidence that pupils chose the language because of the influence of their friends. However, once the two-year sequence has been completed it would seem that a few pupils elect the third year because some of their friends have decided to continue. The reason seems not to be a motivating one in the fourth year.

6. *"Latin was my easiest subject."*

This reason was checked by none of the Latin I students; by 6 of the Latin II students, or 7%; by 2 of the Latin III students, or 8%; and by none of the Latin IV students.

That Latin is not the pupils' easiest subject does not seem in any serious way to affect the status of the subject in the school curriculum. The conclusion can be drawn that Latin offers certain cultural values to the student which counteract the obstacle of difficulty.

7. *"Latin was easier than some other subjects."*

This reason was checked by 5 of the Latin I students, or 20%; by 23 of the Latin II students, or 27%; by 8 of the Latin III students, or 32%; by 3 of the Latin IV students, or 21%.

Apparently several pupils in each class chose Latin because they believed it would be easier for them than some other subject which they would otherwise have had to take.

8. *"I expected to teach Latin."*

This reason was checked by none of the students in Latin I, II, or IV, and by but one in Latin III.

In all probability the same small percentage would have been evident in a questionnaire in any other department.

9. *"I liked Latin."*

This reason was checked by 2 of the Latin I students, or 8%; by 27 of the Latin II students, or 30%; by 6 of the Latin III students, or 24%; by 7 of the Latin IV students, or 49%.

One cannot be surprised at the low percentage of Latin I students who checked this reason, because of the great emphasis placed upon grammar and syntax in this particular school. After the first year, the student can enjoy the works of great authors, and can turn some of his attention away from grammar. This, together with the attractiveness of the reading material, would explain the higher percentages in the other three years.

10. *"I found that Latin helped me in English."*

This reason was checked by 18 students in Latin I, or 72%; they added "especially in grammar"—36%; "especially in vocabulary"—28%; "especially in participles"—4%; "especially in derivation"—4%. It was checked by 63 students in

Latin II, or 66%; they added "especially in grammar"—37%; "especially in vocabulary"—22%; "especially in derivation"—7%. It was checked by 19 students in Latin III, or 76%; they added "especially in grammar"—36%; "especially in vocabulary"—28%; "especially in derivation"—12%. It was checked by 9 students in Latin IV, or 63%; they added "especially in vocabulary"—63%.

The pupils evidently felt that the chief value gained in the work of the first three years was an increased understanding of English grammar, with increased understanding of English vocabulary second. This feeling on the part of the pupils may be due to the relative emphasis placed on grammar and on vocabulary by the Latin teacher. In the fourth year vocabulary seems all-important. At any rate, to the students as a whole the value of Latin for English seems to be the most important reason for continuing the study of Latin.

11. "I found that Latin helped me in other languages."

This reason was checked by 8 students in Latin I, or 32%; French was specified by 16%, English by 8%, Spanish by 8%. It was checked by 43 students in Latin II, or 51%; French was specified by 33%, English by 6%, Spanish by 7%, German by 4%. It was checked by 7 students in Latin III, or 36%; French was specified by 28%, English by 4%, Spanish by 4%. It was checked by 4 students in Latin IV, or 28%; French was specified by 28%, Italian by 7%.

It is clear that the pupils recognize that Latin has a transfer value in the study of other languages. French is ranked first because of the large enrollment in that language in the school. Although English was not meant to be included at this point, many students included it here of their own accord.

12. "I found that the study of Latin helped me in acquiring good habits of study."

This reason was checked by but one student in each of Latin I, III, and IV, and by 3 students in Latin II, 3%.

The low percentage of students giving this reason would seem to indicate that only expert guidance by a well qualified instructor can convince the average student as to this particular value of the study of Latin.

13. "I liked the teacher."

This reason was checked by 4 of the Latin I students, or 16%; by 36 of the Latin II students, or 40%; by 14 of the Latin III students, or 56%; by 12 of the Latin IV students, or 84%.

In the school studied, the same teacher teaches all the Latin classes. In this connection it is interesting to note that the percentage of pupils who give this reason for continuing Latin increases from year to year.

Obviously the teacher is a most impor-

tant guiding factor in the study of Latin, and a friendly teacher-pupil relationship is a vital necessity. An amazingly large number of students report that they are studying Latin because of the teacher rather than for any other single reason. This would probably be true of almost any language, but it seems to me that it is especially important in Latin. The Latin instructor must possess a strong personality, a sense of humor, and a thorough knowledge of the subject, if he hopes to bring Latin back to its former prestige in the curriculum.

Other reasons which were not suggested in the questionnaire, but which the students added, were (in their own words):

A VALENTINE CARD

The Service Bureau will have on January 15th an attractive new Valentine card with envelope. It is a white card with cupids and hearts in color. The lettering, in black and red, quotes Vergil's *Aeneid* IV, 412: *Improbè amor, quid non mortalia pectora cogis!* Prices, 10 for 60c; 25 for \$1.25; 50 for \$2.25; 100 for \$4.00.

1. "The practice of medicine is helped by Latin."
2. "To help my training for nursing."
3. "Would enjoy Latin after taking French."
4. "I am interested in following law as a career."
5. "Interested in etymology."
6. "Latin is a good background for any vocation."
7. "Latin gives a cultural background."
8. "It's fun to translate Latin."
9. "I liked the teacher's jokes."
10. "I hope to get into bacteriology."

The answers given in a questionnaire of this type may in some cases be a shock to the teacher of Latin, who, although he himself may have certain well-founded ideas of what the language ought to mean to the student, too often forgets what goes on in the mind of the average pupil. Does a mastery of the subject seem thoroughly desirable to both? Is the teacher accomplishing his goal in the presentation of the subject? Is the grammar entirely clear to the student? Have the life, customs, and literature of the Romans acquired any meaning through the instruction? Ideas and objectives work out well if they are present in the minds of both student and teacher. If they mean nothing to the pupil, then better instruction is needed if Latin is to hold a place in the secondary school curriculum of today.

"DON'T EAT SPOILED FISH!"

By STANFORD M. MILLER
University of California at Los Angeles

SEVERAL MONTHS ago a Los Angeles author, who was planning to write a novel with a mediaeval setting, engaged me to translate Anthimus, a fifth-century dietitian, whom he wished to use for source material. Anthimus had never been translated into English. The style was extremely difficult, the text contained many words which even a German editor was unable to translate in his glossary, and some passages were not only ungrammatical, but even had great gaps in the thought. Nevertheless, this treatise was so amusing that I found myself amply repaid for the labor. I could not resist the temptation to share with those who came into the office certain of the more ludicrous passages; and before I had finished the task quite a clientele grew up of friends clamoring for the latest from Anthimus.

Very little is known about the life of Anthimus. He was a physician at Constantinople under the emperor Zeno, but was banished under the following circumstances. The Ostrogoths in Thrace had sent an embassy to Zeno; and while the embassy was in the city three men were found to be carrying on a treasonable correspondence with the Goths. One of them was "Anthimus the physician." They were arrested, tried, found guilty, scourged, and banished. Anthimus fled to the Goths. Later, in 489, Theodoric the Great invited him to come to Italy. Some years later he was sent by the latter as ambassador to another Theodoric, the king of the Franks and son of Clovis. The Franks were evidently suffering from a lack of medical knowledge, for while among them Anthimus wrote his treatise, which took the form of an epistle dedicated to Theodoric.

Although Isidore of Seville had mentioned Anthimus, his work was lost until the nineteenth century, when Valentin Rose discovered it in a manuscript of St. Gall and published it in his *Anecdota Graeca et Graeco-Latina*, in which the text occupies the equivalent of approximately fifteen pages.

Anthimus takes up ninety-two articles of food, with their supposed beneficial or harmful properties, and describes the preparation of certain dishes in considerable detail. His material was taken from earlier Greek writers, from Apicius, and from his personal observations among the Goths and Franks. Anthimus is valuable source material not only for students of the history of medicine, but especially for those interested in Late Latin, for it is one of our earliest sources for Latin in the period of transition to the Romance languages.

With this brief introduction I shall let Anthimus speak for himself by presenting excerpts from my translation. In them I

have endeavored to preserve the amusing character of the original by retaining its quaint phraseology whenever that was possible.

"Primarily the good health of men depends upon suitable foods; that is, if they have been well prepared, they produce good digestion in the body, but if they have not been well cooked, they produce heaviness in the stomach and bowels, create crude liquids and acidity, and make carbuncles and unpleasant belchings. From that source also steam ascends into the head, whence serious sight-dimming mists before the eyes are even accustomed to arise. And besides, corruption of the stomach is produced from above through the mouth, when the stomach is unable to digest improperly cooked foods. But if the foods have been well prepared, the good humors will be nourished . . ."

"And likewise regarding drinks, one ought to use only as much as harmonizes with the food. But if one takes too many very cold drinks, the stomach itself, being chilled, has no power. Whence also corruption and those things we have spoken of above arise. We furnish one example: just as in constructing the wall of a house, if one mixes the lime and water as the proportion demands in order that the mixture itself may be thick, it is serviceable and sticks, but if too much water is put in, it is useless, thus likewise in the case of food or drink the proportion must be found out . . . Now also regarding drinks, if one who is riding horseback and hurrying hard has taken too much to drink, as he is shaken about on his horse he will be troubled, and worse things than come from food arise in his stomach . . ."

"Beef is very tough and is with difficulty digested, for it is not consumed in the stomach because of the density and abundance of the blood. Therefore also that meat is very indigestible for man, because it nourishes a melancholy humor . . ."

"Wether-meat, indeed, though frequently used, is suitable, and let it be cooked in a simple broth and in a roast some distance from the fire. For if the meat is close to the fire, on the outside it burns and on the inside it becomes insufficiently cooked and does more harm than good. But as I have said let it be cooked some distance from the fire and for a rather long time. Also let it become well-steamed, and let salt mixed with wine be scattered on it with a feather while it is being roasted . . ."

"Suckling animals are quite good and agree well when boiled, or in a broth, and roasted in an oven provided that there be no large amount of steam and that they be not scorched, but rather that they become, as it were, steamed. And then . . . I bring it about that two parts of honey and one part of vinegar are added at the proper time, and let it be dipped in this mixture as it is eaten . . ."

"Concerning raw bacon, which, I hear, the Franks are accustomed to eat, I rather wonder who showed them such a medicine so that they need no other medicines. They eat it raw because it gives them great benefit and good health when used as an antidote, because by its benefit all the entrails and any faults that may be in the entrails or intestines are cured, and if worms have sprung up, it expels them . . . For, to give an example, in order that what we have said may be believed, all wounds on the outside which have either arisen on the body or been made by a blow can be

DERIVATIVE DEMONS

HONOR. Sometimes it is said that honor and words like it (*favor, labor, color, vigor, splendor, etc.*) have been taken into English from the Latin "without change." This is not so, for such words have come to us through French, and there were a number of variations in spelling. It will be found much more interesting and effective in class to point out the extraordinary fact that, in spite of the many changes which these words have suffered (cf. the British spelling *honour*, for example), in the United States today they have come all the way back to the Latin spelling.

—John F. Gummere,
William Penn Charter School,
Philadelphia, Pa.

cleansed of their rottenness and be cured by placing fat bacon on them. It will also be good for sores on the inside, as we have said above. Behold what benefit there is in raw bacon, and the Franks cure with raw bacon what doctors try to heal with medicines or potions or to cure with plasters . . ."

"It is good for all to drink beer . . . as much as possible, for beer which is well made is beneficial . . ."

"Among the various mixed good things at luncheon, if one food does not agree and is too raw, it destroys the effect of those other good things and does not permit the stomach to have a good digestion . . ."

"The birds which are natives of the fields eat the herb hellebore . . . But if anyone catches a wild turtle-dove and if it happens to have eaten from that plant and if someone eats it, he suffers great danger, and it brings a man right up to death's door . . . to such an extent does corruption of the stomach follow, or at least excessive vomiting to such a degree that it constricts part of the face. This I have in my time witnessed in my prov-

ince: On a farm two peasants ate a bird caught shortly before, and one of them drew too much blood from his vision and was brought near death. Therefore constantly give them as the remedy for this condition old wine and warm oil to drink, in order that it may temper the poison . . ."

"Concerning starlings, authors say that they like and eat hemlock more than other grasses. For that reason it happens that after they are eaten one is brought into a serious condition . . ."

"Fresher eggs are better. Of hard eggs or those which for any reason are expensive, let only the yolk be eaten. For the white when it becomes hard is not digested within, but it even generates corruption of the stomach, and it does not do good, but rather harms . . ."

"Concerning the esox (a kind of pike found in the Rhine), let it be eaten while fresh. But if it has stood around for several days, it oppresses the stomach . . ."

"Do not mention lampreys for either well or sick men, because they have bad and melancholic flesh, so that they nourish unpleasant and bad humors and black blood and generate bad conditions. Let every kind of fish be eaten fresh. For if they stink, they can do serious harm . . ."

"Necessity forces us to allow oysters occasionally because of the desire for them for the reason that they are cold and phlegmatic. However, if they are roasted as they are shut in their shells, they are better . . . But if oysters stink, he who eats them has no need of other poison . . ."

"Peas, if well cooked so that they are completely softened, and if seasoned with oil and salt, are good, and also agree with the kidneys. But if improperly cooked I advise well men not to eat them, because they produce serious inflations and bad indigestion and corruption of the stomach . . ."

"If you have dysentery drink goat's milk. It is prepared with round stones put on the fire until white-hot and then put into the milk without any fire. When it boils, taking the stones out, cook slowly on coals chunks torn from baked and well fermented white bread and broken up fine in the milk itself, but in a pot, not in a bronze vessel. And when it boils, let the bread be poured out and eaten with a spoon. And it is better thus, for the food itself feeds. But if pure milk itself is drunk, it will on the other hand stir about and with difficulty stay in the body . . ."

"Concerning milk for well men, if anyone wants to drink raw milk, let it have honey or wine or mead mixed in. And if there is none of these available, let a little salt be mixed in and it will not coagulate in the body. But if it is drunk pure, for some it coagulates in the liver and in the stomach, and it usually harms one greatly. But if it is drunk warm, just as when

milked, it does not harm one in this way: but even this digests better if some honey or wine is mixed with it. And if anyone wants to take rather great care, let his cow, goat, or sheep be milked in his presence, and let it be well warmed that just as when milked it may be drunk warm and not allowed to grow cold. And besides it is good for consumptives to drink milk while it is warm, whether it be cow's or goat's, and immediately to lie down that it may work around the lungs, mixed with honey and warm. It does more good this way"

"Cheese, so they say, harms not only the sick but also the well, especially those suffering with liver, kidneys, or spleen, because it coagulates in the kidneys, and stones arise from it. But fresh, sweet cheese, because it is not salty, is good for well people. But if it is very fresh, it is good to dip it in honey. But he who has eaten roasted or boiled cheese has no need of another poison, because in the former case, the fat being drawn off, it becomes pure rock. And not boiled, because in this case, the fat being lost, it becomes like salt. In order that one may believe, let him boil cheese and take it out and put it away to cool, and it all becomes rock or salt. And likewise what good can boiled cheese do inside one except produce pure rocks?"

♦ ♦ ♦

NEWS OF THE AMERICAN ACADEMY IN ROME

WORK AT THE Classical School of the American Academy in Rome was seriously disrupted by the outbreak of hostilities in September, 1939. It was not possible for the first-year Fellows of 1939-1940 to take residence in Rome; accordingly, they were permitted to apply their fellowships to continued graduate study in America. The Fellows already at Rome were able, however, to continue their respective researches without interruption until Italy's formal entrance into the war in June, 1940. At that time Professor and Mrs. Rhys Carpenter and the Fellows returned to the United States. Professor A. W. Van Buren still remains in residence.

Of the second-year Fellows for 1940-1941, one is completing his studies at New York University, and the other two have deferred their fellowships until better times permit residence at Rome. The first-year Fellows chosen for 1940-1941 have all deferred tenure of their fellowships and are at present continuing their graduate studies in American universities. The Executive Committee of the School is at present considering the advisability of holding the usual competitions for fellowships in January.

In the meantime, as the war continues, facilities have been made available at the American Academy in Rome for storage of

Italian books and periodicals collected by the Committee on the Importation of Foreign Periodicals for future shipment to American libraries. It is hoped also that the School will continue publication of the *Memoirs of the American Academy*.

In 1938, *ducentibus fatis*, as it now appears, there was established the Classical Society of the American Academy in Rome. Membership in this Society is open to former Directors and members of the staff of the Classical School, to former Fellows, students of the winter session, students of the summer session, and visiting scholars and students who have been identified with the School. The aim of the Society is to further the welfare of the Classical School: to stimulate competition for the classical fellowships, to make the facilities of the Academy more generally known, and to assist in finding professional opportunities for former members of the School.

Membership in the Society is steadily increasing, and a state of war makes its activities all the more significant, so that when hostilities cease there will be a vigorous group ready to furnish vitality and material aid for the reopening of regular work at the Academy. Any associates of the Classical School may join the crusaders by communicating with the President, Professor B. L. Ullman, University of Chicago; or with the Secretary, Professor Inez Scott Ryberg, Vassar College; or with the Treasurer, Dr. John F. Gummere, William Penn Charter School, Philadelphia.

BOOK NOTES

Note:—Books reviewed here are not sold by the American Classical League. Persons interested in them should communicate directly with the publishers. Only books already published, and only books which have been sent in specifically for review, are mentioned in this department.

ZENON PAPYRI—Business Papers of the Third Century B.C. Dealing with Palestine and Egypt. Vol. II. By William Linn Westermann, Clinton Walter Keyes, and Herbert Liebesney. New York: Columbia University Press, 1940. Pp. x + 221. \$6.00.

This handsome volume completes the publication of the Columbia University Zenon papyri. The documents, part of a collection of business records of the third century B.C., found carefully filed in a building in the Fayum in Egypt, are full of human interest. The "woman fruit-grower named Eirene," for instance, is typical of the striking personal glimpses which the reader gets from time to time. The work is completely detached and scholarly, but modern readers will be astonished at the modernity of the labor troubles, marketing problems, tax difficulties, and evidences of friction between

suppressed and conquering peoples, that come to light in the worn, battered bits of yellow-brown papyrus. Printing and plates are good, and the indices are carefully compiled.

—L. B. L.

Classical Civilization: Greece. By H. N. Couch. New York: Prentice-Hall Inc., 1940. Pp. xxix + 577. \$3.50.

Many courses in classical civilization are being given in the colleges and universities of the United States. These courses are given usually to the student who has not had the opportunity of gaining through a study of the languages themselves a knowledge of the civilizations which have affected our own so vitally. Although this book has been written for such classes, the teacher can use this book for refreshing his own knowledge of a country to which Rome owed so much culturally. The geography, people, the Minoan-Mycenaean civilization, Homer, the Greek invasions, sculpture, poetry, philosophy, history, drama, arts and crafts are some of the topics treated. It is a pity that the illustrations, well-chosen on the whole, are so badly reproduced and printed. References and a bibliography for the teacher and the student are included.

—D. P. L.

Classical Civilization: Rome. By Russell M. Geer. New York: Prentice-Hall, Inc., 1940. Pp. xxiii + 414. \$4.00 to the trade, \$3.00 to schools.

This book, a companion volume to Couch's *Classical Civilization: Greece*, has been tried out for several years in a litho-printed edition. It is designed primarily for use as a textbook for college students "who, with little or no knowledge of Latin, wish to learn something of the culture of the Romans" (ix). Its twenty-seven chapters deal with various phases of the history, life, and literature of the Romans, and would give the student or general reader a very good understanding of our debt to Rome both in the transmission of Greek culture to the Western World and in Rome's own contributions, especially in the fields of law, government, science, and engineering. This book will be welcomed by college instructors who in increasing numbers find themselves offering courses in "classical civilization." It would also prove useful as a "refresher" book for teachers of secondary-school Latin, whose knowledge of Roman history is likely to become rather hazy except for those spotlighted events of the years 66, 63, 61, and 58-52 B.C., and whose familiarity with Latin literature tends to shrink to those authors represented in the high-school course.

—W. L. C.

♦ ♦ ♦

A LATIN CALENDAR

The Latin calendar for 1941 is still available. It is 16 by 22 inches in size. Along with the Roman notation of days are half-tone illustrations and quotations. Decorative lines, names of the months and quotations are in color. Price, 75c from the Service Bureau.

ATLANTIC CITY MEETING

THE American Classical League and the National Federation of Modern Language Teachers will hold a joint meeting at Atlantic City in connection with the meeting of the American Association of School Administrators, on Tuesday, February 25, 1941, at 2:15 P.M., in Como Hall at the Chelsea Hotel. The following program is being arranged: (1) "Foreign Language in Life;" (2) "Foreign Language in the Curriculum;" (3) "Foreign Language in the Classroom;" (4) "Foreign Language from the Standpoint of an Administrator." Names of speakers will be announced later.

The Joint Committee in charge of the program is made up of Rollin H. Tanner, New York University, Washington Square East, New York City, Chairman; Stephen L. Pitcher, Board of Education, St. Louis, Mo., Secretary; M. Julia Bentley, Hughes High School, Cincinnati, Ohio; W. L. Carr, Teachers College, Columbia University, New York City; William Milwitzky, Newark, N. J.; W. W. Blancké, South Philadelphia (Pa.) High School for Boys.

Notes And Notices

NEWS COMES FROM Baylor University, Waco, Texas, of a record-breaking class in beginning Greek. Professor Henry Trantham closed the class after the fifty-first student had enrolled, thereby disappointing fifteen late applicants.

Friends of the classics who read "The Professional Examination of Teaching Candidates: A Report of the First Annual Administration of the National Teacher Examinations," by David G. Ryans, in School and Society for Oct. 5, 1940, noted jubilantly that, among the teachers tested in the important study there recorded, teachers of Latin ranked higher than teachers of any other subject in English comprehension, English expression, and literature, (in some cases on the average far surpassing teachers of English!), and ranked very high also in professional information. In the optional tests, teachers of Latin ranked first; and only the Latin teachers were classed by the investigator as "exceptional," in his summary of the results of the optional tests.

In Harper's Magazine of September, 1940, pages 337-343, appeared an article by Roy Helton, under the title, "The Inner Threat: Our Own Softness." Teachers of Latin will be particularly interested in Mr. Helton's scorn of parents who set up a "standard of indulgence" for their children, and expect them to be educated

with no difficulties and no distress; they wish, he says, to have all hard subjects made elective so that the children may avoid them, and have time for such things as motion picture shows. He warns of the inherent dangers in such a policy of weakness.

The American Classical League Service Bureau handles almost exclusively material of interest to teachers of the classics. Frequently teachers of French and of other foreign languages write to the Service Bureau for help in their fields. It is a pleasure to announce now that there is a place to which teachers of French may write for assistance similar to that rendered by the Service Bureau to teachers of Latin. Dr. W. S. Barney, of the University of North Carolina, Greensboro, N. C., writes that a small French Service Bureau has been set up at his institution, and that teachers may obtain lists of material for 25c.

335. Catiline's Last Battle. Sight reading from Sallust, *Bellum Catilinarium*, LVII-LXI. 10c.
353. A List of Readers. "Made Latin" and the text of classical authors both in simplified and unchanged form. 10c.
391. Two Ancient Summaries in Latin Verse of the Twelve Books of Vergil's *Aeneid*. 10c.
392. Some Ancient Epitaphs of Vergil from Medieval Manuscripts of the Ninth Century. 10c.
481. References to Roman Life and Customs in the New Testament. 10c.
548. Contracts for Third Year Latin. Suggested readings in Latin from readers and textbooks on such topics as politics, civic history of Rome, friendship, etc. 10c.

Supplements

4. Famous Stories about the Romans. Illustrated. Stories in Latin for the first year. 10c.
5. Stories about Caesar. Translations from Suetonius, Plutarch, and Dio Cassius. 10c.
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17. Sight Passages from Caesar. 10c.
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21. Quotations from Cicero's Letters which Throw Light on His Personality. 10c.
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33. Dramatic Incidents in Caesar and Cicero. 10c.
41. The Distichs of Cato. Excerpts from a medieval textbook. Latin and translations. 10c.
46. Stories about Cicero from a Translation of Plutarch's Life of Cicero. 10c.
49. Roman Amphitheatres. Illustrated. 10c.
50. Sight Passages from Latin Poetry. Martial, Petronius, Ausonius, Catullus, Ennius, etc. 10c.

ST. VALENTINE'S DAY

317. Suggestions for a Valentine's Day Program. 5c.
422. The Making of Latin Valentines. 10c.
501. A Valentine Party by a Vergil Class. 10c.

BOOKS FOR SALE

The following books are duplicates from the Service Bureau's library:

Huelsen's The Forum and the Palatine. Revised. Numerous illustrations, plates and a folding plan. Was \$3.50. Now \$2.25.

Tacitus, *Dialogus*, *Agricola*, *Germania*. Loeb translation. Was \$2.50. Now \$1.65.

Tucker's *Life in Ancient Athens*. Many illustrations. \$1.00.

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